the experiences of each organism determine the specificity of its form and functions. That which is properly specific abides in the engrams only. The chemical molecular constitution is of influence only in the same sort of way in which the available building materials affect the kind of building constructed from them. Such materials are selected by the builder as means to the realization of his purpose ; but the choice of means is dependent upon the kinds of material available.

Through the mneme [the sum of the engrams], and not through chance and selection, purpose and purposiveness enter into the organic realm.[5] The scientist seeking an explanation of purposiveness * stumbles upon the mneme, which, so soon as it is combined with a tendency of any sort, brings forth automatically and necessarily purposiveness ; therefore it, as principle of explanation, is not merely surmised, but is present and furnishes forthwith the required explanation[7]. . . . [f]To the mnemist the future goal is the product of associations of earlier experiences with the needs of the moment and is self-explanatory.' . . . ' Every psychical or biotic function is founded directly or indirectly on the mnemic activities; without mneme there can be no life and no psyche.'

There are other defects of Bleuler's biology; other peculiarities of organisms of which he offers no explanation. I mention here only one—namely, wholeness of the organism. Bleuler insists upon it again and again; but his only [c] explanation' of it is that the

organism is not formed by the coming together of cells,
but by the division of a unitary cell again and again.
But to repeatedly assert the unity and wholeness of the organisms gets us nowhere. And it is just the fact of continuing unity in spite of divisions that requires